

THE MEANING OF WOMEN'S ROLE IN ISLAMIC EDUCATION: ANALYSIS OF SURAH AN-NISA AND THE EXEMPLARY WIVES OF THE PROPHET BASED ON USTADZ ADI HIDAYAT'S STUDY ON YOUTUBE

Alihan Satra¹

UIN Raden Fatah Palembang
alihansatra_uin@radenfatah.ac.id

Rahma Agustina²

UIN Raden Fatah Palembang
rahmaagstna32@gmail.com

Muhammad Fariz Aldani³

UIN Raden Fatah Palembang
2220202068@radenfatah.ac.id

Sabina Rahmawati⁴

UIN Raden Fatah Palembang
sabinarahmawati07@gmail.com

Dewi Yuli Putri Yanti⁵

UIN Raden Fatah Palembang
dewiyuliputriyanti@gmail.com

Abstract

This article examines the role of women from an Islamic perspective by analyzing Surah An-Nisa (verses 32–34) and the exemplary character of the Prophet Muhammad's wives, as presented in Ustadz Adi Hidayat's lectures on YouTube. Surah An-Nisa is one of the Qur'anic chapters that explicitly addresses women's rights and responsibilities, providing a significant foundation for understanding justice and gender equality in Islam. This study aims to explore how the values contained in these verses can be applied in modern life and how figures such as Khadijah and Aisyah reflect the ideals of piety, justice, and leadership for contemporary Muslim women. Using a qualitative approach through content analysis, this research examines Ustadz Adi Hidayat's digital religious discourse and relates it to classical interpretations and scholarly studies on women's roles in Islam. The findings suggest that Islamic teachings, through Surah An-Nisa and the exemplary lives of the Prophet's wives, can inspire modern Muslim women to actively engage in social, educational, and leadership spheres while upholding Islamic moral and spiritual values. This study is expected to contribute to the ongoing discourse on gender in religious contexts and promote a more inclusive and contextual understanding of Islamic teachings.

Keyword: Women, Islam, Surah An-Nisa, Wives of the Prophet, Ustadz Adi Hidayat, Islamic Gender Perspective

Abstrak

Artikel ini mengkaji peran perempuan dalam perspektif Islam melalui analisis Surah An-Nisa (ayat 32–34) dan karakter istri-istri Nabi Muhammad SAW, sebagaimana disampaikan dalam kajian Ustadz Adi Hidayat di platform YouTube. Surah An-Nisa merupakan salah satu surah yang secara eksplisit membahas hak dan tanggung jawab perempuan, memberikan landasan penting bagi pemahaman konsep keadilan dan kesetaraan gender dalam Islam. Artikel ini bertujuan mengeksplorasi bagaimana nilai-nilai yang terkandung dalam ayat-ayat tersebut dapat diimplementasikan dalam kehidupan kontemporer, serta bagaimana figur Khadijah dan Aisyah RA mencerminkan keteladanan perempuan Muslim dalam berbagai aspek kehidupan. Dengan menggunakan pendekatan kualitatif melalui metode analisis konten, penelitian ini mendalami narasi dakwah digital Ustadz Adi Hidayat dan mengaitkannya dengan literatur tafsir dan studi-studi ilmiah terkait peran perempuan dalam Islam. Hasil penelitian ini menunjukkan bahwa ajaran Islam melalui Surah An-Nisa dan keteladanan istri-istri Nabi mampu menjadi inspirasi bagi perempuan Muslim modern untuk berperan aktif dalam kehidupan sosial, pendidikan, dan kepemimpinan, tanpa menanggalkan nilai-nilai spiritual dan moral Islam. Temuan ini diharapkan dapat memperluas diskursus tentang gender dalam perspektif keagamaan serta mendorong pemahaman yang lebih inklusif dan kontekstual terhadap ajaran Islam.

Kata Kunci: Perempuan, Islam, Surah An-Nisa, Istri Nabi, Ustadz Adi Hidayat, Gender Islam

Introduction

The discourse on gender in Indonesia began to develop in the 1980s, gradually entering religious issues in the 1990s (Inayati, 2022). Gender differences and inequalities between men and women are often viewed as natural, divinely ordained, and culturally constructed, including in religious traditions (Fitriyaningsih & Faizah, 2020). Historically, women have played various roles, including as mothers, wives, daughters, and sisters. However, the history of women in the Arab world during the pre-Islamic era was marked by severe discrimination, where female infants were even buried alive (Noor, 2019).

In contrast, Islam elevated the status of women by recognizing their rights and responsibilities, as reflected in Surah An-Nisa, which explicitly discusses women's rights and obligations (M. Afif, 2019). Women in Islam have essential roles, both within the family and in society. The Prophet Muhammad SAW emphasized the importance of seeking knowledge for both men and women, highlighting the equality in access to education (Z. Afif et al., 2023).

Despite this recognition, studies have shown that the understanding of gender roles in Islam varies widely. For instance, Auli (2023) highlighted the challenges faced

by women in leadership positions within Muslim communities in Indonesia. Khan (2020) provided a comparative analysis of women's rights based on the Quran and Hadith, noting that although Islamic teachings guarantee women's rights, these are often neglected in practice. Hassan (2021) explored the barriers to Muslim women's empowerment, particularly in education and economics, while Siti (2021) discussed the critical role of women in Islamic education.

However, these studies primarily focus on theoretical or textual analyses without examining how modern media, such as YouTube, shapes public perceptions of women's roles in Islam. This gap is significant because digital media, including YouTube, has become a powerful tool for religious education and discourse, influencing public understanding (Miswar et al., 2023; Robikah, 2022).

This study addresses this gap by examining the teachings of Surah An-Nisa and the exemplary roles of the Prophet's wives, Khadijah and Aisyah, as conveyed by Ustadz Adi Hidayat through his YouTube content. The choice of Ustadz Adi Hidayat, a popular Muslim scholar with a large online following, is critical, as his interpretations can significantly impact public understanding of gender roles in Islam. By integrating classical religious texts with contemporary digital media, this study offers a fresh perspective on the roles of women in Islam, particularly how religious messages can be effectively communicated through digital platforms. The analysis also highlights how these teachings can inspire Muslim women to actively participate in social, educational, and leadership spheres.

This study uses a qualitative approach, focusing on content analysis of Ustadz Adi Hidayat's YouTube lectures and an in-depth examination of Surah An-Nisa and the lives of the Prophet's wives. This approach not only explores the textual interpretation of Islamic teachings but also considers the impact of digital media on public understanding of women's roles in Islam. The findings are expected to provide new insights into the intersection between religious texts, role models, and digital media in shaping contemporary Islamic values.

Method

This study employs a qualitative research method, specifically content analysis, to explore the teachings of Surah An-Nisa and the exemplary roles of the Prophet's wives as conveyed by Ustadz Adi Hidayat through his YouTube content. Qualitative research is an approach designed to understand social phenomena and human

behavior through the collection and analysis of non-numeric data (Grashinta, 2023). This approach is suitable because it allows for an in-depth examination of how religious messages related to women's roles are presented and perceived in a contemporary digital context.

The primary data for this study were derived from Ustadz Adi Hidayat's YouTube content, including video lectures, transcripts, and viewer comments. These materials were chosen because they provide direct insight into contemporary interpretations of Islamic teachings on women's roles. In addition, secondary data were obtained from related literature, including interpretations (tafsir) of Surah An-Nisa, scholarly books, peer-reviewed journal articles on the role of women in Islam, and biographies of the Prophet's wives. This combination of primary and secondary data ensures a comprehensive understanding of the research topic.

Data collection was conducted using two main techniques. First, non-participant observation was applied to Ustadz Adi Hidayat's YouTube content. This technique allowed the researcher to objectively observe and analyze the delivery of religious messages without direct interaction with the speaker or audience, providing an unbiased perspective on how these messages were conveyed and received (Grashinta, 2023). Second, documentation analysis was employed, involving the examination of relevant texts, such as the Quran, Hadith, and scholarly interpretations. This method enriched the analysis by providing a broader context for understanding women's roles in Islam.

Data analysis was carried out using thematic analysis, a method that involves identifying, categorizing, and interpreting themes related to the role of women in Islam. This process began with data reduction, where relevant video segments, transcript excerpts, and related texts were carefully selected and filtered. The next stage was data display, where the information was organized into categories, including the interpretation of Surah An-Nisa, the characteristics of the Prophet's wives, and the presentation style of Ustadz Adi Hidayat. Finally, conclusion drawing was performed by linking the findings to relevant theories and previous studies, ensuring a thorough understanding of how Islamic teachings on women's roles are presented and interpreted in a modern digital context.

This methodological approach is expected to provide an in-depth understanding of the intersection between traditional Islamic teachings and contemporary digital media, offering valuable insights into how religious messages about women's roles are communicated and understood in the modern world.

Findings and Discussion

The Meaning and Characteristics of Women in Surah An-Nisa

The term "Nisa" is mentioned 59 times in the Quran, indicating the importance and recognition of women in Islamic teachings. It appears in various forms such as "nisa," "niswah," and "imra'ah," emphasizing the diverse roles women occupy in both social and religious contexts (Suryaningrat, 2023). The Quran even dedicates a chapter, Surah An-Nisa, specifically to the rights and responsibilities of women. This focus highlights the significant status of women in Islam, not only as individuals but also as members of the family and society. In addition, Surah Maryam presents the story of Maryam (Mary), the mother of Prophet Isa (Jesus), as a symbol of piety, devotion, and strength.

The Quran uses another term, "al-untsā," which is often paired with "al-zakar" (male), primarily to distinguish biological gender. However, linguistically, "nisa" has deeper meanings. According to Lisan al-‘Arab, the root word "nisa" can mean "delay" or "increase." For example, "nas'an al-mar'ah" refers to a woman experiencing a delayed menstrual cycle, while "nasa'tu al-laban" means adding water to milk (Zakaria, 2022). These linguistic nuances suggest that the concept of "nisa" is not limited to gender alone but also reflects the dynamic nature of womanhood.

Contemporary Islamic scholar Muhammad Syahrur criticized classical interpretations that tended to view women through a patriarchal lens. He argued that the Quran does not depict women as sources of temptation for men. Instead, it emphasizes a complementary relationship between men and women. Syahrur reinterpreted "nisa" as "new things" or "desired things," thus broadening its meaning beyond "adult women" (Amri, 2024). This interpretation aligns with the idea that women in Islam possess intellectual, spiritual, and social potential equal to men.

Surah An-Nisa, particularly verses 32 and 34, outlines the principles of justice and equity between men and women. Verse 32 affirms that both men and women are entitled to the fruits of their efforts: "For men is a share of what they have earned, and for women is a share of what they have earned..." (Quran 4:32). This verse establishes the concept of individual responsibility and reward without discrimination.

Verse 34 further elaborates on the concept of leadership in the family, where men are described as "protectors and maintainers of women" due to their responsibility as providers. However, this leadership should not be interpreted as

superiority but as a duty to protect, support, and provide. Islamic scholar M. Quraish Shihab emphasized that these roles are functional rather than hierarchical, highlighting the importance of mutual respect and cooperation (Wartini, 2013).

The analysis of the term "nisa" in the Quran reveals that women hold a unique and respected position within Islamic teachings. The diversity of terms used to describe women indicates a recognition of their multifaceted roles. From the social and biological definitions to the more profound spiritual interpretations, the Quran presents women as integral members of the Muslim community.

However, the interpretation of women's roles in Islam has been a subject of debate among scholars. Classical interpretations, often influenced by patriarchal cultures, tend to emphasize male authority and female subordination. In contrast, modern scholars like Syahrur advocate for a more balanced understanding, where women are seen as equal partners in both spiritual and social domains. This shift is essential for reinterpreting the Quran in a contemporary context.

Furthermore, the concept of leadership in Surah An-Nisa is often misunderstood. While verse 34 assigns men the role of protectors, it does not imply superiority but rather responsibility. This aligns with the teachings of the Prophet Muhammad, who demonstrated respect and appreciation for women's contributions in all aspects of life. His wives, particularly Khadijah, Saudah, and Aisyah, serve as exemplary figures, showing that women can excel in various fields, including education, business, and religious scholarship.

This analysis also highlights the importance of moving beyond a literal understanding of Quranic verses to a contextual interpretation that considers the principles of justice, equity, and mutual respect. Such an approach is crucial in addressing contemporary gender issues within Muslim societies, ensuring that the teachings of the Quran continue to inspire and guide while remaining relevant to modern realities.

The Characteristics of the Wives of Prophet Muhammad SAW

The wives of Prophet Muhammad SAW, known as "Ummahatul Mukminin" (Mothers of the Believers), serve as exemplary figures in Islamic history. Each of them exhibited unique qualities and made significant contributions to the Prophet's mission and the development of the early Muslim community (Azizah & Muchtar, 2023). These women were not only devoted spouses but also active participants in the social, educational, and spiritual life of the Muslim community.

1. Khadijah binti Khuwailid

Khadijah was the first and most beloved wife of the Prophet Muhammad. She married the Prophet before his prophethood and remained his only wife until her death. Khadijah was known for her noble lineage, wealth, intelligence, and unwavering faith. As a successful businesswoman, she provided financial and emotional support to the Prophet during the early years of his mission. Her loyalty and wisdom were evident when she comforted the Prophet after his first revelation, assuring him of his noble character (Nurul Hidayah, 2024).

Khadijah's exceptional status is reflected in the hadith where the Angel Jibril conveyed Allah's greetings to her, a unique honor. She is often remembered for her generosity, strength, and dedication to the Prophet's cause. Her life story demonstrates that women in Islam can excel in both family and professional domains, maintaining their faith and integrity.

2. Saudah binti Zama'ah

Saudah was the Prophet's second wife, whom he married after the death of her first husband. Known for her piety, humility, and cheerful nature, Saudah devoted herself to worship and maintaining harmony within the Prophet's household. Her remarkable character was reflected in her willingness to give up her night's turn with the Prophet to Aisyah, prioritizing the Prophet's happiness and maintaining peace within the family (Abdullah Haidir, 2021).

Saudah's story illustrates the values of selflessness, patience, and devotion in marriage. Despite her humble nature, she played a vital role in supporting the Prophet's mission, demonstrating that women can contribute to family well-being through emotional strength and sacrifice.

3. Aisyah binti Abu Bakr

Aisyah, the youngest wife of the Prophet, was known for her exceptional intelligence, profound knowledge, and critical thinking. She narrated over two thousand hadiths, becoming one of the most significant scholars of Islamic tradition. Aisyah's deep understanding of religious matters made her a key figure in the transmission of prophetic knowledge (Alven Putra, 2022).

Her character combined wisdom, generosity, and devotion to worship. Aisyah was also known for her courage in asking questions and providing explanations on religious issues, making her a role model for Muslim women in pursuing education and scholarship. Her intelligence and critical perspective ensured that the teachings of the Prophet were accurately preserved.

The lives of the Prophet's wives highlight that women in Islam are not confined to domestic roles. Each wife demonstrated qualities that transcended the private sphere, making them influential figures in religious, social, and educational domains. Khadijah's entrepreneurial skills, Saudah's selflessness, and Aisyah's scholarship showcase the diverse potentials of women.

This understanding counters the misconception that Islam restricts women's roles. On the contrary, the Prophet's wives exemplify the balance between spiritual devotion, intellectual pursuit, and social engagement. Their stories emphasize that women can be both dedicated family members and active contributors to society.

Moreover, these examples align with the principles of Islamic teachings that advocate for the empowerment of women, recognizing their right to education, leadership, and social participation. In the contemporary context, the stories of the Prophet's wives provide inspiration for Muslim women to pursue excellence in various fields while maintaining their faith and integrity.

The Importance of Role Models

The Significance of the Prophet's Wives as Honorable and Contributive Women in Islam. The wives of Prophet Muhammad (PBUH) are central figures who have provided extraordinary examples for Muslim women throughout history. They not only played domestic roles but also actively participated in the social, educational, and economic life of society. According to SHEHU and ZEJNO (2015), Khadijah bint Khuwaylid, for instance, was a successful entrepreneur who provided moral and financial support to the Prophet's mission. Meanwhile, Aisha bint Abu Bakr was known as a prominent hadith narrator and educator, making significant contributions to the development of Islamic knowledge.

Women in Islam have the right and opportunity to actively contribute to various aspects of life. Numerous international academic studies reinforce the argument that Islam has always encouraged women's involvement in community development without compromising moral and spiritual values. In an article by Fayokemi and Olorunda (2020), it is emphasized that education and employment are crucial aspects of empowering Muslim women in the modern era. This is consistent with the views of Miswar et al. (2023), who highlight that the Qur'anic narrative reflects the capability of women to play strategic roles in society.

In the economic field, the empowerment of Muslim women has also received serious attention. Research by Insani (2020) highlights how the integration of Islamic law, human rights, and Islamic economics can create a strong foundation for

promoting women's roles in a more just and empowered manner. Furthermore, a study by Alkanchi et al. (2023) emphasizes that women's education plays a vital role in national transformation and sustainable human development.

Moreover, the involvement of women in politics and social activism is increasingly recognized as part of the struggle for a more equitable society. Nisa' et al. (2023) use an intersectional approach to examine the roles of women in Islamic politics across history. Meanwhile, Anjum (2020) demonstrates how religious nationalism and feminist ideology influence the mindset and roles of women in contemporary Muslim societies.

Therefore, it can be understood that the Prophet's wives, as role models, are not only spiritual figures but also sources of inspiration for Muslim women's struggle to remain dignified and contributive.

Conclusion

Women in Islam hold a significant and respected position, both in the domestic and public spheres. Based on the analysis of Surah An-Nisa and the characteristics of the Prophet's wives, this study confirms that women are not merely complementary figures in household life but also play a strategic role in building families, communities, and civilizations. The Prophet Muhammad's wives, such as Khadijah bint Khuwaylid, known as a successful entrepreneur and a primary supporter of the Prophet's mission, and Aisha bint Abu Bakr, recognized as a prominent hadith narrator and educator, serve as real examples of how women can contribute to various aspects of life.

The understanding of women's roles in Islam, as reflected in the teachings of the Qur'an and the exemplary lives of the Prophet's wives, helps to dispel negative stereotypes that often marginalize women in society. Islam explicitly provides space for women to play active roles in social, economic, educational, and political fields without compromising moral and spiritual values.

Furthermore, this study reveals that women's involvement in community development is not merely optional but is an integral part of Islamic teachings. Through a combination of verse analysis and literature review, this study demonstrates that Islam has always recognized women's potential and contributions. This finding aligns with various academic studies showing that women's education and empowerment are essential pillars in developing a just and civilized society.

This study contributes to the academic literature by strengthening the understanding of gender equality and women's empowerment from an Islamic perspective. Practically, it is expected to serve as a reference for educators, gender scholars, and Muslim communities in developing women's empowerment programs based on Islamic values. Moreover, this study opens up opportunities for further research on gender studies in Islam using a broader approach, such as hadith analysis, the history of Islamic civilization, and contemporary Islamic scholars' thought.

References

- Abdullah, H. (2021). *Isteri dan puteri Rasulullah, mengenal dan mencintai Ahlul-Bait*. Arab Saudi: Kantor Dakwah.
- Adigun, W. F., & Balogun, Y. O. (2020). Gender equality and the participation of Muslim women in education and work: A critical analysis.
- Afif, M. (2019). Peran perempuan dalam pendidikan perspektif M. Quraish Shihab. *Tadris*, 13(2), 4.
- Afif, Z., Azhari, D. S., Safri, E., & Rehan. (2023). Muhammad Rasulullah SAW sebagai tokoh revolusioner sejarah pendidikan perempuan dalam perspektif hadits. *INNOVATIVE: Journal of Social Science Research*, 3(2), 3.
- Almutamah, S. (2021). Peran perempuan dalam pendidikan Islam. *Pediamu: Jurnal Ilmu Pendidikan, Keguruan dan Pengajaran*, 1(1), 51–61.
- Putra, A. (2022). Problematika rumah tangga Rasulullah dan metode penyelesaiannya dalam hadis. *Literasiologi*, 8.
- Alkanchi, H. M., Ahmad, N., Yusof, Y. B. M., & Zaidan, A. M. (2023). The role of Muslim women education in national transformation for human development. *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*.
- Anjum, G. (2020). Women's activism in Pakistan: Role of religious nationalism and feminist ideology among self-identified conservatives and liberals.
- Anjum, M. I. (2020). Islamic paradigm of women's socio-economic empowerment: Ideals and realities.
- Aulia, H. D., et al. (2023). Kepemimpinan perempuan dalam lembaga pendidikan Islam (Studi kasus di Pondok Pesantren Syaikh Zainuddin NW Anjani). *Jurnal Manajemen dan Ilmu Pendidikan*, 5(1), 434–455.
- Azizah, R., & Muchtar, N. E. P. (2023). Khadijah binti Khuwalid dan perannya dalam perjuangan Rasulullah. *Urwatun Wutsqo: Jurnal Studi Kependidikan dan Keislaman*, 12(2), 4.
- Besnier, E. (2023). Women's political empowerment and child health in the sustainable development era: A global empirical analysis.
- Fitriyaningsih, P. D. A., & Faizah, F. N. (2020). Relevansi kesetaraan gender dan peran perempuan bekerja terhadap kesejahteraan keluarga di Indonesia

- (Perspektif ekonomi Islam). *AL-MAIYYAH: Media Transformasi Gender dalam Paradigma Sosial Keagamaan*, 13(1), 41.
- Grashinta, A. (2023). *Metode penelitian kualitatif (Teori & panduan praktis analisis data kualitatif)* (1st ed.). PT. Mifandi Mandiri Digital.
- Hanim, H. (2020). Peranan wanita dalam Islam dan feminisme Barat. *At-Tarbawi: Jurnal Pendidikan, Sosial dan Kebudayaan*, 7(2), 149.
- Harahap, L. W. (2022). Peran perempuan dalam dakwah kontemporer. *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi dan Kajian Islam*, 9(1), 47.
- Hassan, R., et al. (2021). A bibliometric analysis of Journal of International Women's Studies for period of 2002–2019: Current status, development, and future research directions. *Journal of International Women's Studies*, 22(1), 45–50.
- Hidayat, M. S. (2021). Argumentasi pembaruan ushul al-fiqh: Problematika dan tantangannya. *Journal of Islamic Studies and Humanities*, 6(1).
- Inayati, M. (2022). Kesetaraan gender dalam perspektif Islam (Studi terhadap peran perempuan sebagai kepala sekolah di Yayasan Ali Imron Pakamban Laok Pragaan Sumenep tahun 2022). *Kartika: Jurnal Studi Keislaman*, 2(2), 100.
- Insani. (2020). Empowering Muslim women: Bridging Islamic law and human rights with Islamic economics. *Al-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum*, UIN Malang.
- Khan, A. (2020). Women's rights in Islam: A comparative study of the Quran and the Hadith. *Journal of Islamic Studies*, 31(2), 123–145.
- Mazaya, V. (2020). Kesetaraan gender dalam perspektif Islam. *Jurnal Sawwa*, 9(2), 342.
- Miswar, A., Rahman, A. R., Amir, M. H. M., & Mukhtar, M. (2023). Qur'anic narratives of women's competencies and the consequences of Islamic law on their involvement in society.
- Nisa', I. S., Patimat, A. S., & Fikri, M. N. (2023). The role of women in Islamic politics: From the early period to the contemporary era through the lens of Kimberlé Crenshaw's intersectionality perspective. *KIJMS*, IAIN Manado.
- Nisa, M. (2024). Penciptaan perempuan (Kajian Q.S. An-Nisa [4]:1). *Jurnal Syntax Admiration*, 5(5).
- Noor, S. (2019). Istri-istri Nabi dalam Al-Qur'an menurut Ibnu Katsir. [Tugas akhir, Universitas Islam Negeri Antasari Banjarmasin].
- Hidayah, N., & Ummatin, C. (2024). Nilai keteladanan figur istri Rasulullah SAW dan relevansi dengan wanita masa kini. *Gama, Sosial, dan Budaya*, 3.
- Oktaviana, A., Ardianti, S., & Shinta, J. (2023). Nilai-nilai keteladanan dari Umar bin Khattab dan Sayyidah Aisyah R.A. *Maqolat*, 1.
- Robikah, S. (2022). Penafsiran ulang QS. An-Nisa [4]:34 dalam perspektif tafsir maqasidi. *Al Dhikra*, 4(1).
- Shomad, A. (2022). Otoritas laki-laki dan perempuan: Studi penafsiran kontekstual Abdullah Saeed terhadap QS. An-Nisa 4:34. *AlifLam: Journal of Islamic Studies and Humanities*, 3(1).
- Suryaningrat, E. (2023). Semantik hijrah dalam Al-Qur'an. *Ilmu Linguistik & Sastra*

Arab, 7(1).

Utama, F. R. (2023). Pendekatan reinterpretasi Al-Qur'an terhadap feminisme dan gender: Analisis tafsir maudhu'i. *Gunung Djati*, 25, 359.

Wanita, K., Nisa, S. A., Penafsiran, A., & Relevansinya, A. (2024). Karakteristik wanita shalihah dalam surah An-Nisa' ayat 34: Analisis penafsiran Ath-Thabari dan relevansinya. *Jurnal Semiotika: Kajian Ilmu Al-Qur'an dan Tafsir*, 4.

Zakaria, F. (2022). Makna-makna 'amr dalam surat An-Nisa: Tinjauan ilmu ma'ani. *Multikultura*, 1(3).